o. 18 { Whole No. 200 } *Price, 10 Cents. Per Annum, $3.00.* Vol. VIII

SATURDAY, JULY 20, 1872.

Subject: The Law of Liberty.

# PLYMOUTH PULPIT:

A Weekly Publication

OF

# SERMONS

PREACHED BY

# HENRY WARD BEECHER.

New-York:
J. B. FORD & CO., No. 27 PARK PLACE.

1872.

AMERICAN NEWS COMPANY, AGENTS FOR THE TRADE.
European Agents, SAMPSON LOW, SON, & MARSTON, Crown Buildings, 188 Fleet Street, London.
Sold by all Carriers and News Dealers.

## *AUTHORIZATION.*

*Brooklyn, January,* 1869.

*Messrs. J. B. Ford & Co.:*

*Gentlemen: Mr. T. J. Ellinwood has been the reporter of my sermons for some ten years; and he is the only authorized reporter of them. The sermons which you are printing, week by week, from his hand, are published by you alone, and are the only ones for which I will consent to become responsible.*

*HENRY WARD BEECHER.*

PLYMOUTH PULPIT is the *only regular publication of* Mr. BEECHER'S *current sermons*—the one indorsed by his approval as correct, and sanctioned by his authority; it is well printed on good paper, in book form—being *suitable for binding and preservation,* (the advertisements at the back being easily removed;) and it is *cheap*—within the reach of all. The publishers have responded to the constant demand for a continued insertion of the Prayers, as one of the most profitable features of Mr. BEECHER'S ministrations, and the Scriptural lesson and hymns sung are also indicated, making a complete record of one service of Plymouth Church for each Sunday.

*TERMS.—Single numbers,* 10 *cents. Yearly subscription price,* $3.00, *giving two volumes of about* 450 *pages each. Half-yearly subscription price* $1.75. *Subscriptions may begin with any number.*

*CLUB RATES, five copies for* $12.00.

THE CHRISTIAN UNION ($3.00), *together with the charming pair of French Oil Chromos* (10½x12½ *inches*), *and* PLYMOUTH PULPIT ($3.00), *will be sent to one address for* $5.00.

POSTAGE OF PLYMOUTH PULPIT to subscribers in the United states is twenty cents per year, payable quarterly, in advance, at the Post-Office to which the pamphlet is sent; and on single copies to England it is *four cents.*

## PLYMOUTH PULPIT.

This publication began with the sermon of Sunday, September 20th, 1868, the first of the Church services for the year. Each *Volume* will contain twenty-six numbers, being one sermon each week for six months. The *First, Second, Third, Fourth, Fifth* and *Sixth* Volumes are now issued; each making one large and handsome 8vo vol., of more than 450 pages;—Vol. I. being embellished with a new STEEL PORTRAIT of Mr. BEECHER—the best likeness of him ever published—Vol. II. having a fine large Interior View of Plymouth Church. Bound in extra cloth, beveled boards. Price $2.50 per vol. *Sent post-paid by mail on receipt of price.*

The entire set of *Six Volumes* may be had for $14.00. Vol. VII. will be ready about Sept. 1st.

A full Table of the Subjects discussed in all six of the published volumes, may be found on next to last page of this cover.

ANY BACK NUMBERS CAN BE HAD.

Entered according to act of Congress, in the year 1871, by J. B. FORD & Co., in the Office of the Librarian at Washington

# THE LAW OF LIBERTY.

**"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." "But if ye be led of the Spirit, ye are not under the law."—GAL. V. 1, 18.**

There are two kinds of lawless people—those who are under the law, and those who are above the law. The one class are a very bad sort of people, and the other are the very best sort. A man who is under the law, and lawless, is thoroughly wicked. A man who is above the law, and lawless, because he has already incorporated into his own nature the tendencies which the law was set to produce, is nearly perfect. Relatively he *is* perfect. To be under the law is a condition which is destructive of liberty. It is rebellious, disorganizing, and so, pain-producing. To be above the law in sense of more than obeying it—in the sense of super-obedience—is joy-producing, ennobling, perfecting. The liberty which comes from the flesh, in the ordinary acceptation of the term, is pronounced sensual or devilish; but there is a liberty which transcends that immeasurably in scope and privilege. This is divine.

What is freedom? If I were to put the question at large, most men would say, perhaps, "Well, it is the permission or power to do as you have a mind to." That is it. That is true. It *is* doing as we have a mind to. But doing as they have a mind to brings men into the most degrading bondage. How is that? The men who are always doing as they have a mind to are men who are forever knocking against difficulties, getting into troubles, coming under arrests for violations of law and public sentiment, and destroying the peace of their own minds.

Says one, "You educate people not to do as they have a mind to, and yet you say that the highest idea of liberty is to do just that." I do. Our highest personal liberty consists in our doing as we have a mind to. "Does not the definition lack something of clearness, then?" It does. There is something left out, or not

SUNDAY MORNING, May 26, 1872. LESSON: MATT. XI. HYMNS (Plymouth Collection) Nos. 551, 600, 704.

added. "And what is that?" Let us come to a better understanding of it by some reading of life—by some familiar illustrations.

Consider how many laws there are which affect a man's body—the laws of light; the laws of heat; the laws of gravitation; the law of sleep; the law of food; the law of digestion with reference to food; the law of exercise; and scores innumerable of other laws.

When men are yet young and inexperienced, and have no one to teach them, how perpetually they are getting themselves into trouble because they violate these laws! They have no mind to keep them; and so they are all the time gashed, or burnt, or suffering from sickness, or undergoing various annoyances. They are in bondage because of these laws. But as they learn more perfectly, so that they use their eyes according to the law of light, and their ears according to the law of sound, and their mouth according to the laws of health; selecting their food, doing such and such a thing because the law requires it, and rejecting such and such a thing because the law forbids it—then they are set free from these trials—then they grow out of a state of bondage into a state of liberty.

Children have to think about a thousand things which they forget when they become men. The little child, when it begins to walk, has not learned to take a single step. It has to think where it shall put this foot, and where it shall put that, and has to poise itself carefully, and use its mind as well as its body. But a man walks without thinking. What is the difference? One is under the law—has not learned it—is yet subject to it; the other has learned it so perfectly that he is emancipated from it. The man does automatically, what it requires an effort on the part of the child to do. The child is in bondage, and the man is free, because the child does not keep the law, and the man does.

Those laws that touch the body are relative, in a certain degree, to each man; and yet, they are generically alike. That which is a violation of law in one man may not be so in another. Take the law of sleep. Men are so differently constituted that in the same act one man violates that law, and another man does not. There are some men who must have eight hours sleep in twenty-four; and there are others who do not need more than five or six hours sleep in twenty-four. There is a relativity in these matters. There are some laws that touch men differently. And yet, all men are subject to these laws. He that violates the laws of his physical organs is at once pursued, arrested, convicted, condemned and punished, by that nature of things which we call *the necessity of material law.* A man, in short, is treated as a prisoner, and re-

strained of his liberty, if he does not obey natural laws in their various degrees, according to their relative importance. And, on the other hand, he that intelligently accepts, and heartily obeys known natural laws, has health, and good spirits, and vital buoyancy, and joy, and a largeness of liberty. The man who is constantly rubbing and galling against the law, is under the law; but the man who is thoroughly cognizant of the requisitions of the law, and obeys them, is above the law, and is free. For, what is the law, as respects man, but that which God thought of when he meant to make the most of a man under his circumstances?

The way to become that which God had in his mind in making us is, to follow his laws. By following them it is that we come to the fullness of ourselves. The way toward largeness is not to rebel against law, but to follow the indications of it. He who has accepted law,—who has conformed his life to it,—who has made it, in some sense, a part of his own will, does just as he has a mind to, because he has a mind to do just as he ought to. A man who is ignorant of eating and drinking has a mind to eat and drink everything that is put before him; and he has time to repent of it afterwards. But when a man is thoroughly instructed in regard to eating and drinking, and is familiar with the laws of health, and has learned to conform to them, he sits down to a bountiful table, and he also eats as he has a mind to; but he has a mind to eat only things that are good for him. In both cases men do as they like; but in one case it leads into trouble, and in the other case it lifts above all trouble. Obedience to natural law is liberty; and it is the only liberty that a man has in this world.

But this does not quite bring out the truth which is involved in this subject; so we shall have to keep reading the book of experience and nature. It is not enough to accept a law of voluntary obedience. No man knows anything well so long as he thinks about it. No man can do anything perfectly so long as he wills to do it, with conscious volition. No man is perfect until he comes to the point of unconscious, automatic, involuntary activity. Habit is the hint of perfection, where it is habit in right things, and on right principles. It is not enough for a man to say every morning, in respect to the laws of health, "What are they?" and to think about them all day long, and to strive against temptation, and overcome it feebly by obedience. When he does that, he is in the first stage—the battle stage—the stage of the cross—the stage of the yoke and the burden. No man has reached obedience to law until he has gone through that stage, and learned to obey with such facility and perfection that he does it without knowing it.

If I step upon a little bit of plank—a joist, for instance—in the street, to avoid a muddy place on the sidewalk, I walk along over it without thinking. I can walk on that joist, which is only four inches wide, as well as I can on the rest of the pavement; and I have not a thought about it. But put that joist between two towers, a hundred feet high in the air, stretch it across from one to the other, and make it as tense and taut as you please, and let me be called upon to walk over. The least misstep would plunge me to the ground and kill me instantly. I begin to think what it is that I am called upon to do. And the moment I begin to think, I cannot do it. I will not venture on that plank because the consciousness of what might happen renders it unsafe for me to do it. When you try to do a thing, you cannot do it as well as when you do it without trying.

There are ministers here to-day who have oftentimes tried to make a great sermon, and failed; and who have oftentimes made a great sermon when they did not try. When they thought that they would do their best they have done their poorest; and sometimes they have done their best when they did not think of doing it. Familiar knowledge and habitude brought them to an automatic state, in which they could do things which they were unable to do by a special effort. It is conformable to law, that when we set out to do something great we do not do it.

A person who is unbred and unaccustomed to society, going into company, never behaves well. Why? Because he instantly begins to think, "How shall I enter that door? Which way shall I go? How shall I stand? What shall I do with my hands?" The moment he thinks about his hands, and his feet, and the posture that he ought to take, and what he shall say, he is awkward and clumsy. People say that he is *green*—not ripe. But see a person who is accustomed to society. How naturally he enters! How quietly he moves! How unconscious he is of himself! He stands gracefully. His hands are posed easily. He talks naturally and pleasantly. He knows what is proper, and does it without thinking. He has known it so long that he has forgotten it. The knowledge of it has entered into his unconscious volition. We breathe without thinking of it unless something turns our attention to it.

Now the mind can be brought to a state in which it will perform the great majority of its actions just so automatically—that is to say, without the conscious exertion of the will, just as one breathes without conscious volition.

Let me make a few illustrations in three ranges—that of the body, that of the lower forms of the mind, and that of the moral realm; for on this idea turn very important considerations.

When a soldier goes from the farm a lusty young fellow, well built, but bent from holding the plow and the like, he has a careless manner of handling himself; and he is placed under drill; and the sergeant puts him through the postures. It is exceedingly awkward for him, at first, to bring heel to heel, and to stand straight, without hooping either way, and get his body into a right line. He has to think about himself before and behind, up and down, and he looks very gawky. It is very hard for him to conform to the rule of bringing the palms of his hands to the front, and his fingers to the seams of his pantaloons. And he does not know what to do with his shoulders. He stands as though he had a spit run through him, and he were trussed for roasting. It is very difficult for him when he begins to take the steps and march in time. Every single conformity to his instructions requires thought, and causes him pain, and holds him in bondage. But by and by, after six or eight months, go and see that same fellow, when he is sent as an orderly to deliver a message. See how he meets his superior, and salutes him. See what a fine carriage he has. See how graceful and manly he is. See how perfectly he moves. And he is not conscious of these things. He does not think about them. He has learned them, and become so familiar with them that they are a second nature to him. He has gone through the bondage of trial, and subdued every muscle of his body to the various postures which his vocation as a soldier requires; and now he assumes them without a thought. He has broken through into perfect obedience; and perfect obedience sets him free from self-consciousness. What he has learned makes him a man of liberty.

When the violinist first takes his position before his master, the young man is told how to place his feet, and how to hold his body. He would take up the violin as if it were a saw, and the sounds which he made on it would not be unlike those of a saw, if he were left to his own untaught nature; but the master says, "So must you take up the instrument, and so must you hold it, and so must you draw the bow across it." It seems strange to him that he must do so; but as he is told that that is the proper way, he tries to follow the directions given him. All the movements have to be studied and practiced before he can become graceful and facile in his manipulations, and produce sweet effects, and exhibit energy and fire. It takes months and months, and perhaps years, for him to make a proficient musician of himself; but by and by he becomes perfect, and then it is a thousand times more natural for him to do as he has been taught, than to follow his old nature. Then he is a performer that has learned his liberty by obedience to

law. Then he has *broken in his hand.* And the same is true of the pianist.

Take another instance which is applicable to the lower understanding. Let a man who does not understand the French language go to Paris. Or, let a man go there who only knows the French language as he has learned it from books. We learn a language three times: we learn it with our eyes, to read it; we learn it with our ears, to understand it when other people speak it; and we learn it with our tongue, to speak it ourselves. But let him who has only learned a language by the eye undertake to help himself by speaking it, and what a bondage is he in! I know. I speak feelingly on this subject. You have been a man of some fluency in your own country; but in France you do not know how to get your verbs out, nor how to put them in shape, and you forget your substantives and adjuncts, and make a fool of yourself, trying to communicate your ideas. A man in Paris who has learned the French language by sight and by hearing, but not by the tongue, may have imperative wants and desires, and may suffer and well-nigh perish, because he has not the power to make himself understood. But if he remains among the French people, he gradually becomes familiar with their manner of speaking. The process is a slow one; but at first he learns a few words, and then a few phrases; and he goes on, step by step, until, by and by, after he has been there a year (it would take five years, if it were I), he can talk with the utmost fluency. And now he has gone through his bondage-period, and come to a condition of freedom. And he forgets all about his instruction, for the thing is inside of him, and not outside any more.

Take another illustration. Here is a boy whose father was a thief, and whose mother was fitly married to such a father. He has been taught from his childhood that stealing was a proper instrument with which to fight his way through life. The tendency to steal was born in him, and it has been bred in him. Until he is eight or nine years of age, his idea of one's superiority is the being able to lie more shrewdly and steal more adroitly than another. He is noticed, and taken out of the nest of vice where he is, by a generous-hearted, noble man, who pities him and yearns to save him. He is washed and dressed, and he feels some more self-respect than he has been accustomed to feel. He is talked with and reasoned with, and he begins to have some perception of his condition. He sees other children than those whose companionship he has been used to, and he begins to feel that he is in a different atmosphere. And at last the idea is born into his mind that truth is

a real quality,—that it means something,—that it is desirable, and that lying and stealing are bad practices which he ought to get rid of. It is a good while before he gets up to that; but at last he does get up to it, and he says, "I am determined to break myself of lying and stealing, for I accept the law of truth and the law of honesty." But he is not through with the work of reformation yet, by a good deal. In easy places he will keep his resolution, and will not lie nor steal; but he will be constantly coming into hard places, and will break down again and again. It is months and months before he meets with any marked success in his efforts to reform; but in the course of a year or two he works himself up to such a moral state that he feels the grandeur of truth and the beauty of honesty, and his tendency to deceive and cheat is lost, and he speaks the truth *of course*—he speaks it inevitably. Yea, and some years further along, he speaks the truth without thinking whether he is speaking the truth or not. So well drilled is he in speaking the truth that it comes to him naturally. He never stops to see what the words are as they come out of the die. They all have the image and superscription of truth on them. He has risen superior to the law of truth and the law of honesty, by exacting from himself perfect obedience to them. It took him a good while to do it; but now that he has done it, he dwells perpetually in that superior realm.

These illustrations are of universal application. In coming to obedience to any law, first we perceive the desirableness or necessity of it; then we determine that we will obey it; then, by drill and practice, we are enabled to obey so perfectly that we do it unconsciously. And when we come to this point, the law has so passed into our being that it is a law *in* us, and not a law *on* us. It is a law which, if I may change the figure, we have overtaken on the road, and passed before, so that it is behind us, and we are in a state of liberty.

So long as you refuse to obey any law which is fundamental to the development of society, you are in bondage to a tyrant who stands over you, as it were, and, with a rod of iron or a whip of scorpions, at his own leisure or will, chastises you; for laws, if they do not get obedience, exact penalty. It is not until you have learned what the law is, and accepted its requisitions, and drilled yourself in compliance with it, so that it has become a part of your very life, your meat and drink, to obey it, that you are free from it. When a man does right so strongly that he does it without thinking of it or registering it, then he is free from the law.

"What is that?" "A." "What is that?" "B." "And what is that?" "C." This is for little children. Who ever called a boy

up out of the senior class in any college, and required him to say his A B C's? He is beyond the spelling-book; but it was by learning it that he got beyond it. We have to learn to cipher in the lower forms of arithmetic, before we can take up the higher forms of mathematics. We take these lower forms on our way upward, and have to, before we have liberty to go up.

We can understand, from this line of analysis and observation, the mystery of the passage which I read in the opening service this morning, and which is contained in the eleventh chapter of Matthew's Gospel:

**"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."**

Do not you see, according to the line of this truth which I have unfolded, that when you take up any great duty, the beginning of it is a yoke to you? But if you fight your way through, by training, to a perfect obedience to the law of duty, there ceases to be a contest, and the thing becomes involuntary, natural and easy. Every great duty that tends to lift a man from the animal toward the spiritual—from the sensuous toward the divine, every great moral maxim, comes upon a man as a hindrance, as a yoke, as a chain. If one submits to the law,—if he accepts it in the inward man and carries it into practice in the outward life, he will come to a liberty which he would never attain if he did not conform himself to law; and the yoke will be easy, and the burden light, to him.

The first step, therefore, is—burden. The last step is—ease. The first step is bondage to the yoke. The next step, and the next, and the next, are toward broad and perfect liberty.

The young bird that hangs quivering on the nest—how feeble it is in its wing! and how poor it is at flying! But by springing, with the aid of its wings, it goes a little way; and then it rests, panting. Oh, how hard flying is to the young bird! But, by hunger, and the persuasion of its parents, it is induced to venture again, and perhaps goes fluttering down to the ground. Oh, what hard business it is to fly! But, gathering strength, it flies up to a lower bough. Then it hops to another bough. Then it tries to hop to another, which is twice as far off, and misses it, and lights on the ground again, where it rests and pants. Then it rises on its wings, and goes up, and up, and up. And now how proud it is that it can reach in its flight the loftiest bough of the overspreading tree! And it looks around, and congratulates itself, and says, "Am not I a bird?" And before a week is gone it is seen far up above the highest trees, and has perfect liberty to go whither it will.

So, when men are born into duty, their first steps are burdensome and feeble; but soon, by practice, they lift themselves above the entangling thickets, above all obstructions, and have the liberty of God's air. And they are free. They have gained strength of wing by which they can fly whithersoever they will in their Father's realm.

We learn, too, what is meant by one's *being a law unto himself.* This is a phrase which has stumbled a great many persons, and led some into sloughs of sensuous indulgence, and thrown others into paroxysms of fear lest they should fall upon a false interpretation of it, and so go wrong. What is it to be a law unto yourself? Simply to have embodied in yourself God's laws. You are not a law unto yourself, until you do what the law requires better by automatic action than by voluntary effort.

By systems of ritual which largely prevail, men are required to make genuflexions before a cross. What is that for? Ask any intelligent priest, and he will say that it promotes reverence. I can see how among children and ignorant persons it may promote reverence; but as those children and ignorant persons develop in their religious nature, there will come a time when no outward symbol will be required to develop reverence. Every Christian ought to aim at such a condition of growth that the feeling of reverence shall pour out in such a tide that there shall be no need of genuflexions or symbols or images to produce it, because his own nature is productive of it.

As soon as a man has learned what the will of God is in respect to law, he forgets it. That is to say, he has put the law in himself, so that it is registered there, and set to perform its own work.

I never think of the whole physiology of sleep when I go to bed. I go to bed on general principles, and let the particular functions and results of it engage the attention of whomsoever they concern. I never avoid fire because I reason out the whole effect of going into the fire. You do a thousand things every day for the sake of law, without once thinking about law. You go along Broadway, and in threading your way, or crossing the street, at the same time that you are quickening your step here or slackening your pace there,—at the same time that you are turning out for some foot-passenger, or dodging this way or that to avoid being run over by some vehicle, you are following up, in your thoughts, some debtor, and taking measures to secure what he owes you, or you are planning to evade some creditor who is pressing you so hard as to make it uncomfortable for you. Your body takes care of itself, and your mind is engaged with business matters, at the same time.

Your body is going through a series of compound gymnastics, and at the same time your mind is involved in a complicated, intellectual process. And each operation is carried on independent of the the other, and unconsciously. Therefore, in these respects you are a law unto yourself.

Do you suppose a man would drive better who should have abook telling him how to do under such and such circumstances, and should depend upon that book, than he would if he threw away his book, and was guided by his own sense and intuition, independent of direction or reasoning? Would he not get into trouble twenty times in the former case, where he would once in the latter? A man is not fit to do anything well till he can do it without thinking about it.

Suppose a man came to you and offered himself as an accountant, and you employed him, and found him adding up columns of figures, and saying, "Two and two are four; and four and two are six; and six and four are—let me see—eight; no, six and four are ten," how long would you keep him?

Brethren, though you laugh at it in arithmetic, that is the way you manage matters of grace. God sends you to school: and what does he find? Here is a man that is red in the face with anger. Somebody has poked an unseemly story off on him. He says, "That man had no business to do so. Still, I am a Christian, and I ought not to get angry. Oh, if I could only catch that man! But it is not right for me to feel so. Nevertheless, he had no business to do it. I will come up with him yet, But, being a Christian, it is wrong for me to indulge in such thoughts." Such a man, as a Christian, is what such a man as I have described is as an accountant. Neither of them knows his business.

See how men deal with themselves in the matter of humility. They try to be humble by the exertion of their will. But nobody will ever be humble by trying. If humility does not come to you, and spread all over you, as the light of the sun spreads over you, it will not manifest itself to any purpose in your life. The same is true in regard to loving one's enemies. You cannot love your enemies by mere trying. Trial is the first stage in Christian development, but do not call yourself an expert, a proficient, a Christian *par excellence*, until the distinguishing, Christian graces come to you in ways that are spontaneous, automatic, abundant, overflowing, consentaneous, symmetrical, and broad as the stream of life—until every thought and feeling has been subdued to the supreme will of God, which is love. When you have reached that condition, then you may call yourself an expert Christian. You think you

are a Christian when you set at naught in your religious life rules which you know to be thoroughly true everywhere else. Oh, how much we have to learn yet! Oh, how much grace it takes to do a little work in men!

We see, also, in the light of this discourse, why so much of Christian life is imperfect, so unlovely and so unjoyful. One reason why there is so little that is lovely in Christian life, is that there is so much partialism about it. Men tend to run into a few experiences, and consider them critical and decisive experiences, and think that they are going to draw their dividends of joyfulness on the other side. They think that if in this world they live well enough to occupy a respectable position in the church, and to maintain respectable social connections, that is enough. They have not such an idea of Christian life as Mr. Zundel has of this organ. It is vast and complex. It is three organs in one, as we have in the body the soul and the spirit, according to the Pauline theory. And the stops in the organ may be likened to the faculties in man. If one stop is out of order, and a tune is played, no matter if all the rest are in order, that one spoils the effect of all the rest. And if any faculty in man is educated and trained wrong, it has power to throw all the other faculties into discord, and mar the result of their action.

There are many persons who are very earnest and devoted in the performance of their public religious duties, but whose lives in private are anything but religious. I have in my mind an old mother in Israel, who was an attentive listener, and who was a gauge by which I could tell how I was preaching. When she began to weave up and down, I knew that I was on the right track, but when she stopped weaving, I knew that I was getting off the track. She was remarkable for her zeal at religious meetings; but at home she was a perfect shrew. And she had not a child that was not an infidel. It was that one discordant stop that threw the line of life in that family into jangle and discord.

You may have in your house twenty rooms. One half them may be well ceiled and well finished; but if you leave out the doors and windows in the other half, so that the wind and rain and cold come in, the good condition of the first half will not help it. It will be as bad as though the whole house were without doors or windows.

The apostle says, "Put on the whole armor of God." Where a man is armed so that he cannot be hit in the head, nor in the back, nor in the legs, nor in the arms, nor in the hands, nor in the bowels, but has forgotten his breast-plate, the javelin may strike through and destroy him as much as though he were not armed at

all. A man may perish if he is protected in all but one spot, and that is left unprotected. That spot is enough for the devil's archery —and he knows where it is generally.

When you look on Christian life, why is it so unfruitful? Why is it so barren? Because men so seldom have an idea that Christianity means resplendent, magnificently divine, spiritual manhood, brought out of the imperfect elements of the flesh, the soul and the spirit, here; because they attempt to make one or two faculties strong, and neglect all the rest; because mainly these are so low, so undrilled, so crude, so intermitting, so in excess of the great Christian feelings.

I remark, again, that nobody is so much in bondage as the man who recognizes the claims of God's law upon him, and in a small and faint way attempts to fulfill it, but never suucceeds in coming to perfect obedience. No man is so unhappy as he.

Did you ever see a locomotive start a long train of freight-cars? The engineer puts on the steam, and the locomotive jerks one car, and then the second, and then the third, and so on; and by the time the last one is reached, the train has gained considerable momentum. But suppose, instead of keeping up this momentum and increasing it, the engineer should stop the cars, and go over the process of jerking this dead weight and starting it again! What does the engineer do? He puts on steam and gets such an impulse, that when he shuts off steam the train will go half a mile simply by its momentum.

Now, in the practice of manly traits men, in many cases, get up no momentum; sometimes because they are afraid to; sometimes because they think they must examine themselves, so as to be sure that they make no mistake. It is with you as it is with everybody else. If you suspect a man and watch him, and do not put any trust in him, you will make him untrustworthy. The way to make men trustworthy is to trust them, and make them feel that you trust them. And in your own case, if you would succeed, have confidence in yourself, give yourself liberty, trust yourself; get your way and direction marked out, and then go ahead; and do not stop till the thing is done. Then stop and see how you have done it, and take wisdom for the next time. Somehow, get up steam, get up momentum, have courage, fervor, enthusiasm, headlongness, in things right. These elements are indispensable in this world. The person who says, "I desire to love, and I think I love, but am I sure that I am right?" and stops to examine himself and see whether he loves or not, turns an emotionary experience into a ratiocinating self-inspecting process. Men are suspecting, cautious, untrusting

of themselves; and so they get no impetus, their whole life is chopped up into morsels of self-examination, and there is no power in them.

What sort of time would a watch keep that you stopped every moment to see how it was getting on? What sort of music would that be which was intermitted every ten notes to wind up some string, or fix some pipe, or put the instrument in order in some way?

You must trust yourself, you must give yourself some liberty, and that liberty must have some lunge. Therefore, take your aim right; be sure that you mean right, and then go ahead.

"But will not a man make mistakes in this way?" You will make mistakes anyhow. "Will not a man get into difficulty?" You will get into difficulty anyhow. If you push forward you will get into one sort of difficulty, and if you hold back you will get into another sort; but there is this advantage in pushing forward: that thus you will develop faster in manhood and power than in any other way.

Let me say, here, that in bringing up our children we must act according to this Scriptural idea of liberty. Men think that their children must be governed; and their idea of governing is often about equivalent to a cooper's idea of holding a barrel together. He gets so many staves, and puts one hoop around them at the bottom, another in the middle, and another at the top; and then he drives the hoops home; and every stave is in its place; there is not one vagrant; and with good usage they will all stay where they are for a hundred years; but it is nothing but a barrel, after all.

Here are the children in a family, and there is a pattern character. It is attempted to bring them up according to that pattern character. They are cuffed here and driven in there, and watched everywhere. And when the hoops are put on and driven home, people say of them, "Perfect children." Perfect barrels! There is no real and natural life in them.

The way to bring up children is to bring them up to know what are the laws that govern them in moral, social, and physical life. The way is to put them where they will have to fight with each one of these laws, and subdue it. When a child has gone through this process, he has become a law unto himself. If you govern your children in the family, restraining them in every direction, and giving them no liberty, you make automatons of them.

How is a child ever going to learn to drive, if his father always holds on to his hands, and pulls the reins through his hands? I

used to ride the horse to water behind brother George, but I never rode him alone, until one morning when I took him out into the road, and got up on his back, and headed him in the right direction, and started him off at a fair pace. With some difficulty I contrived to hold on this time. The next time, encouraged by the success of the first ride, I thought I would go faster; so I struck the horse with a switch, and he broke into a canter. Knowing how disagreeable it was to change from a canter to a trot, I kept him in a full canter, till he reached the brook's edge; and there he stopped suddenly—but I did not! The liquid argument that followed was one which I never forgot. I rode better the third time for my mishap the second time. I never needed to ride behind anybody after that.

You cannot teach a child to take care of himself unless you will let him try to take care of himself. He will make mistakes; and out of these mistakes will come his wisdom.

Fathers and mothers are oftentimes so excessively conscientious that they spoil their children in bringing them up, because they never develop in them the instinct of self-care and manly independence. Where a child is kept under, till he is fifteen or eighteen or twenty years of age, and then is sent away from home and thrust into temptation, what is the result? Some children, under such circumstances, have a vengeance to execute. They say, "I have been shut up all my life, and now I will take advantage of my liberty;" and they go headlong into degrading and wicked indulgences. Other children say, "I have been brought up, from my infancy, to obey somebody else; and now I will obey nobody but myself." And so they defy laws and magistrates. The consequence is, not having become a law unto themselves, they run into transgression and get into trouble.

I obey no magistrate in Brooklyn. I do not obey the assessor nor the collector. I obey myself. It is my pleasure to be taxed for the support of the commonwealth. It is a personal gratification to me to do my part toward carrying on the Government.

Do I avoid lying because the Bible says, "Lie not one to another"? No. I avoid lying because I like truth better than lies. It pleases me to tell the truth better than anything else. I do it not only because I fear God, but because God's will seems so much better than anything else. I do it to please myself in pleasing God.

We should rear our children to obedience; and they should be taught obedience by self-control. The child is commanded to do the thing that is right. He reluctates. He is punished. Instantly

he wants some reason. Obedience is enforced. "Why must I do so, father?" Because I tell you to—that is why." Sometimes it is put in less complimentary phrase: "I will whip you if you do not." But I ask you, ought a child to obey its father and mother because they are his father and mother, or because they stand for certain divine laws? Ought not the motive to obedience to be, through father and mother, God? The apostle does not teach children to obey their parents, so that father and mother shall be the background. God Almighty is the background, and the child obeys God in obeying his father and mother.

I will detain you but for one other application, though I have a long line of them, which time will not allow me to use.

We are attempting to come to a larger liberty in society. Men must come to liberty through bondage. It cannot be helped. You cannot give the citizens of a State liberty by the enactment of constitutions and laws, nor by the repealing of constitutions and laws; but you can give them liberty by developing in them that self-government which is liberty. If that be undeveloped, liberty cannot be guaranteed by any law or constitution.

Therefore it is that, though you may confer nominal liberty, it is *Christ* that makes men free; it is *the Spirit* that leads men up above the law, in the best sense of fulfilling the law in one's self. Education, practical moral culture, physical development, all those things which go to make large manhood—these are the alphabetic letters by which you are to develop the literature of liberty.

I believe in the law which entitles the slaves of the South to liberty; but I do not believe that they are free yet. Why? Because they have not learned self-government. They will not learn it in this generation, nor in the next. All the laws that have been enacted, or that may be enacted, cannot efface the mischiefs of barbarism and of slavery, and bring men at once into that perfect manhood which Christ inspires, and which carries with it liberty in the truest sense of the term. It will take generations to bring men up to the level of that light and liberty in which they can stand severally in their own individual freedom, doing what is right because they have learned what is right in their condition and circumstances. When men have had their personal battle with the laws of God and of men, with the laws of nature and of grace, and subdued them inside of themselves, so that their will is God's will, then they have entered upon the higher form of liberty.

But it is not the black-faced man alone that needs to learn this love of liberty. All through society it is the same thing. You may shout on the Fourth of July as much as you please, but you

are not free, who are bond-slaves to lust, self-indulgence, pride, envy, avarice, or passions and appetites of any kind. You are Satan's slaves. You are slaves as long as God's perfect will, expressed in nature outside and grace inside, is not made known to you intelligently, and you have not accepted it, and arrived at a state of automatic action under it. A knowledge of the law, its acceptance, unconscious obedience to it, is liberty; but nothing short of that is liberty.

Therefore it is we say that the Gospel contains the germ of liberty—that Gospel which opens the prison-door, and breaks the chains, and lets the captives go free: that Gospel which gives men manhood, and inspires them with virtue, and makes them pure, and true, and sweet, and loving, and God-like.

May God give us a longing for liberty—not a longing to throw off law, but to adjust it to our nature and condition; not a longing to do as we have a mind to, except as we have the mind and will of God. May God bring us, through a knowledge of the Lord Jesus Christ, to those higher experiences which come through that purity of character, that affluent example, that divine manifestation, which he develops by his people and church, that we may be burning and shining lights in the midst of a perverse generation, until the Redeemer shall come and call us home.

## PRAYER BEFORE THE SERMON.

We rejoice, O Lord our God, that thou dost teach us to pray, and that thou dost incline us to say, *Our Father which art in heaven.* We have learned that to mention love out of the heart is to think and to feel it. We have learned that love is worship. We have learned that there is nothing higher than this which we have to offer, and that they who give love, give all that is worth giving. And when we draw near to thee, and lift up our hearts toward thee, and love thee, we rejoice that it is to thee—worship. Thou dost not ask it at the hands of those who know thee to perfection alone. Nor dost thou require that it should be such love as fills the heavenly host with ecstatic joy. Thou art pleased with the love of the least and the furthest off of thy creatures.

We know how it is. Thou hast not hid thy secret from us, since thou hast ordained us to be in our households in the small, what thou art in the great, household in infinite proportions. And though we joy and rejoice in our children who have grown up into the measure of our thinking, we do not despise the little ones that are lower down and afar off. We are rejoiced when the babe itself strives to love, and, according to the measure of its littleness and imperfectness shines out fondness toward us. Thou dost not wait till we are full grown. Thou art willing to take the beginning and afar-off shining of our hearts' affection.

How selfish we are that we should try to love! How little there is in us that has the power of loving! How little we have of discernment! How simple our thought of God is! How unrich thou art over against us! How hast thou been stripped bare by our thoughts, and made to be nothing lovely,

but stern and terrible, so that we shut our eyes and turn ourselves as from coming storms and bolts! It was only when we beheld thee as prefigured and revealed in the Lord Jesus Christ; it was only when thy heart was disclosed, and we beheld thee through thy government; it was only when we beheld thee inspiring men, and redeeming them by thine own sufferings; it was only when we beheld thee as One who came, not to condemn, but to save—not to demand sacrifice, but to grant mercy—it was only at such times that we began to learn to love. But then how little did we know! How pale is the Christ that lies on the printed page until the divine Spirit gives it life and color. But on every side out of the Spirit that is breathed into universal human life, we learn to put together the letters which spell thy glorious name, and go on building up in our thoughts the grandeur of love, and its power, its infinite self-sacrifice, its joys, its happiness, its penalties, its yokes, its burdens, and its unspeakable benefits. Then, in the actual life of men who are being formed, we find that which exalts thee, enthrones thee, and makes thee chief among ten thousand, and altogether lovely. And so, in the chamber of imagination, by faith, we dwell with thee, and behold thee; and there are hours when all the power of our being cannot sweep around to take in the scope of the wondrous excellence which we perceive in thee, O thou crowned Savior, suffering no more as upon earth, in patience and in burden-bearing, and thinking not of thyself, but of others, and suffering not for thyself, but for others—the great thoughtful Father, bearing the burden of the household forever and forever—to thee we bring such hearts as we have, that they may lift up their affection upon thee, and rejoice in thee, and have a better vision, and hope for a better living. Lord God Almighty, it is thy Spirit that hath implanted in us the germs of love. It is thy Spirit that hath drawn out our hearts, though poor and selfish and proud, to their present development. It is by the grace of God that we are what we are in all that is good, and in all that promises good.

And now we commit ourselves to thy saving providence, to thy glorious grace, to thine ever-watchful personal love in Christ Jesus. The whole air is full of angelic ministration. All of human life feels the working of thy providence. All that thou thinkest is taking form throughout thy vast domain, not according to the measure of our present infantile thought, but according to the grandeur and proportion of thy creating thought and upholding power. Though now we could not see thee and live, yet we shall see thee when we rise to a more glorious condition. There we shall have potency to measure thy thought and thy work. And then, cleansed from defilements, and emancipated from the flesh, with all that are in the heavens, and all that are on the earth, and all that are throughout thy vast universe, we will cry out, *Thou art worthy to reign.*

And now, O Lord, we beseech thee to forgive us our sins. We are ashamed to ask to be forgiven, when we know that we are already forgiven. We are ashamed to ask as if we were chiding thine indolent steps, when our very desire to be forgiven is the sign of thy being before us and awaking in us these thoughts.

Accept our yearnings. Accept our aspirations. Accept all those germs out of which definite thoughts come. As men feel that the air, in summer, is full of strange and sweet odors, which come from they know not what open flowers, so thoughts in us come from we know not what source. Thou knowest our thoughts afar off. Before thee the very intents of our hearts are plain. Accept, then, the service which comes from we know not where, but which moves in us, and fills us, at times, with an unspeakable sweetness and sadness, being now full of prophecies of good, and now full of foreboddings of doom. These inward experiences, blind to our apprehension, and dumb to our tongue, thou knowest altogether. Accept them, O Lord our God, Father and Savior.

And we pray that thou wilt help every one of us in the battle of life. Oh, how sorry we are to see the white banner cast down. But, blessed be God, though it be cast down it is not destroyed. Blessed be God, we have here and there evidences and signs of victory. We behold many points that seem to us, in their acclivity, in their steepness, impossible to win. But how many men have subdued pride in all its ruggedness by the power of the love of God through Jesus Christ! We behold selfishness and its widespread cohorts; and who shall overcome it? Who shall know its secret meaning? Who shall understand its strategy? Who shall be able to meet it in battle, when it simulates retreat, and then returns with augmented force and sweeps away everything in its course? And yet, against selfishness we shall be conquerors, through Him that loved us. So give us courage that we may never give up, but may fight manfully from day to day, that we may be clothed from head to foot, leaving no place assailable.

And we pray, not only that we may contest against evil, but that we may learn the divine art of overcoming evil with good. Not only may we overcome evil, but may we bear the fruit of righteousness, so that men shall look upon us as we look upon trees in the garden which are loaded with good things, desiring to partake thereof. So may we perform our duties in life, and fulfil thy commandments, that men, seeing our good works, shall glorify our Father which is in heaven.

We pray that thou wilt grant thy blessing to rest upon every family that is represented in this assembly, and upon every heart that is here. Thou knowest the condition of each one. Thou knowest what are the innermost thoughts and experiences of our lives which are hidden from all but thee.

O merciful Savior! thou that didst draw thy disciples apart at twilight, and sit under the olive tree, to commune with them, wilt thou draw us apart from day to day, and commune with us, according to our several conditions and necessities.

Bless all who are strangers in our midst. May the convocation of thy servants, gathered out of all this land, to take counsel of the things which are for the welfare of thy Zion, be under thy watchful care. Give them wisdom. Give them elevation of heart. Give them consecration to the divine work in which they are engaged. Give them hope and courage in contemplating the greatness of the field which lies before them. And grant that the years which are to elapse ere they assemble again, may be years not only of sowing, but of abundant reaping. And may those who shall be called to go home to glory, be prepared for translation. And may others be raised up to take their places.

Grant that thy servants of all churches may be prospered of God. May thy Spirit cleanse the imperfections of human nature, so that in our administration only that which is good shall take effect. And everywhere, may all things work for the promotion of thy cause and the honor of thy name.

Lord, take care of us, and of all who are thine, while we live. And may we not be afraid to die. May death be to our thought as the sounding of the trumpet. May it be to us what the signal of the morning is to those who are sick, and who have tossed wearily on their couch through the night. As thou art making heaven richer by drawing and hiding there our dearest ones; as thou art putting our treasure there, and teaching our willing hearts to go thitherward, so grant that the joy of expected release and of certain triumph, and of anticipated treasure, may comfort us on the way. And though hitherward it may seem dark and forbidding, wilt thou, by the light of thy countenance, take away from us fear, and give us courage and hope. And, at last, when we go home, may it be with shoutings of that grace which sustains us. And as our voices die away on earth, may they mingle with the choral voices in heaven.

And to thy name shall be praises immortal. *Amen.*

# NEW BOOKS

ISSUED BY

# J. B. FORD & CO.,

**27 PARK PLACE, NEW YORK.**

*For Sale by Booksellers, or mailed postpaid on receipt of price.*

***Beecher's Sermons:*** *First, Second, Third, Fourth, Fifth, and Sixth Series.* From phonographic reports by T. J. ELLINWOOD, for fifteen years Mr. Beecher's special reporter. Uniformly bound in dark-brown English cloth. Single volumes, each complete, $2.50; full set of six volumes for $14.50. Bound in half Morocco, $5 per volume.

"A wonderful testimony, not only to the real goodness of heart of the great Plymouth preacher, but to the fertility of resource, industry of thought, and rare ability, which can keep his regular ministrations to such a height of average excellence."—*Advance (Chicago), Ill.*

* * * "These corrected sermons of perhaps the greatest of living preachers—a man whose heart is as warm and catholic as his abilities are great, and whose sermons combine fidelity and scriptural truth, great power, glorious imagination, fervid rhetoric, and vigorous reasoning, with intense human sympathy, and robust common sense."—*British Quarterly Review.*

Each volume contains six months' sermons (from 450 to 500 pp.) The *First Series* contains an admirable steel portrait of Mr. Beecher: the *Second Series* a fine interior view of Plymouth Church. The other volumes are not illustrated.

---

***Lecture-Room Talks.*** A Series of Familiar Discourses on Themes of Christian Experience. By HENRY WARD BEECHER. Phonographically reported by T. J. ELLINWOOD. 12mo., extra cloth, with steel portrait. Price, $2.

"There is a great deal of humorous talk mingled with much that is serious, and the subjects discussed are of the most varied kind. It is a charming book."—*Springfield (Mass.) Republican.*

---

***Maternity.*** A Treatise for Wives and Mothers. By T. S. VERDI, A.M., M.D., of Washington, D. C. Handsomely printed on fine paper, beveled boards, extra English cloth. 12mo., 450 pages. Price, $2.25. *Fourth Edition.*

"There are few intelligent mothers who will not be benefited by reading and keeping by them for frequent counsel a volume so rich in valuable suggestions With its tables, prescriptions, and indices at the end, this book ought to do much good."—*Hearth and Home.*

"We hail the appearance of this work with true pleasure. It is dictated by a pure and liberal spirit, and will be a real boon to many a young mother."—*Am. Medical Observer (Detroit).*

---

***My Wife and I:*** or, HARRY HENDERSON'S HISTORY. A Novel. By HARRIET BEECHER STOWE. Illustrated by H. L. Stephens. 474 pages; extra cloth, stamped cover, $1.75.

This novel is the success of the year. It has been selling very rapidly ever since its publication. *Everybody is reading it.*

"Always bright, piquant and entertaining, with an occasional touch of tenderness, strong because subtle, keen in sarcasm, full of womanly logic directed against unwomanly tendencies, Mrs. Stowe has achieved unbounded success in this her latest effort."—*Boston Jour.*

---

***Our Seven Churches:*** Eight Lectures by THOMAS K. BEECHER. 16mo. Paper, 50 cents; extra cloth, $1.00; cloth, gilt, $1,25.

The eight lectures comprised in this volume are conceived in a spirit of broad liberality as refreshing as it is rare. They evince, in the most gratifying manner possible, how easy it is to find something good in one's neighbors, or opponents, or even enemies, if one tries faithfully to do so, instead of making an effort to discover a fault or a weakness.

---

***The Children's Week:*** Seven Stories for Seven Days. By ROSSITER W. RAYMOND. 16mo. Nine full-page illustrations by H. L. Stephens and Miss M. L. Hallock. Price, extra cloth, $1.25; cloth, full gilt, $1.50.

"Mr. Raymond's tales have won great popularity by their wit, delicate fancy, and, withal, admirable good sense. The illustrations—all new and made for the book—are particularly apt and pleasing, showing forth the comical element of the book, and its pure and beautiful sentiment"—*Buffalo (N. Y.) Commercial Advertiser.*

## *IN PREPARATION.*

***H. W. Beecher's Works.*** Uniform edition. This is a set of books long needed in the trade. It will include "Norwood," "Lectures to Young Men," "Eyes and Ears," "Summer in the Soul," the early "Star Papers," and other works, embracing some which are now out of print, and for which there is constant call. The first volume issued in this new edition of Mr. Beecher's minor works will be his

## LECTURES ON PREACHING,

As delivered before the Classes in Theology of the Divinity School of Yale College, New Haven, Conn., which have been, at the urgent request of the Yale Faculty and Students, published in Mr. Beecher's paper, *The Christian Union*, and will be issued about the 15th of June, 1872, in attractive book form.

These masterly expositions of the Art of Preaching, by so renowned a Master of that Art, are exciting widespread interest, and will undoubtedly be eagerly sought and read by all classes.

# CARPETING.

—o—

## NEW SPRING STYLES

OF

# CARPETING

AND

## UPHOLSTERY GOODS,

*NOW BEING RECEIVED BY*

**J. P. CARLL & CO., 309 Fulton Street,**

BROOKLYN, N. Y.

---

## COMPOSITE

## IRON WORKS CO.

**Exclusive Manufacturers of**

PATENT

**"Composite Chilled Iron Work,"**

GATES, RAILINGS, GUARDS,

BEDSTEADS, &c.

**Improved Wire Work,**

FOR BANK, COUNTER AND OFFICE RAILINGS, LAWN, COTTAGE AND FARM FENCES; also VASES, FOUNTAINS, STATUARY, STABLE-FITTINGS, LAMP POSTS, &c., &c.

**109 MERCER STREET,**

Near Prince St., New York.

# PLYMOUTH PULPIT.

Vols. I., II., III., IV., V., and VI., are published in book form; $2.50 per vol.; or the six vols. will be sent for $14 50. Single Sermons, 10 cents; thirteen numbers, $1.00; twenty-six-numbers $1.75; fifty-two numbers, $3.00. Mailed, post free, on receipt of price.

### *VOLUME I.*

1. The Duty of Using One's Life for Others.
2. The God of Comfort.
3. The Nobility of Confession.
4. Self-Control Possible to All.
5. Pilate and his Modern Imitators.
6. The Strong to Bear with the Weak.
7. Growth in the Knowledge of God.
8. Contentment in all Things.
9. Abhorrence of Evil.
10. Privileges of the Christian.

Ex. No. The Family as an American Institu- [tion.

11. The Love of Money.
12. Divine Influence on the Human Soul.
13. Moral Affinity the Ground of Unity.
14. The Value of Deep Feelings.
15. Works Meet for Repentance.
16. Malign Spiritual Influences.
17. The Old and the New.
18. The Hidden Christ.
19. Well-Wishing not Well-Doing.
20. Sphere of the Christian Minister.
21. Suffering, the Measure of Worth.
22. The Victory of Hope in Sorrow.
23. The Crime of Degrading Men.
24. Self-Conceit in Morals.
25. Morality the Basis of Piety.
26. The Trinity.

### *VOLUME II.*

1. The Way of Coming to Christ.
2. Conduct, the Index of Feeling.
3. The Sympathy of Christ.
4. Retribution and Reformation.
5. Counting the Cost.
6. Scope and Function of the Christian Life.
7. Human Ideas of God.
8. The Graciousness of Christ.
9. The Evils of Anxious Forethought.
10. The Beauty of Moral Qualities.
11. The Problem of Joy and Suffering in Life.
12. The Apostolic Theory of Preaching.
13. Right and Wrong Way of Giving Pleasure.
14. The Perfect Manhood.
15. Dissimulating Love.
16. The Door.
17. Moral Theory of Civil Life.
18. Peaceableness.
19. Soul-Drifting.
20. The Hidden Life.
21. Discouragements and Comforts of Christian Life.
22. Hindrances to Christian Development.
23. Loving and Hating.
24. Authority of Right over Wrong.
25. The Power of Love.
26. The Preciousness of Christ.

### *VOLUME III.*

1. Watchfulness.
2. Paul and Demetrius.
3. Consolations of the Sufferings of Christ.
4. Treasure that Cannot be Stolen.
5. Bearing but not Overborne.
6. The Holy Spirit.
7. Ideal Standards of Duty.
8. Faults.
9. The Comforting God.
10. The Name Above Every Name.
11. National Unity.
12. Social Obstacles to Religion.
13. Christ, the Deliverer.
14. The God of Pity.
15. Sin Against the Holy Ghost.
16. Inheritance of the Meek.
17. Memorials of Divine Mercy.
18. The Victorious Power of Faith.
19. The Peace of God.
20. Coming to One's Self.
21. Fragments of Instruction.
22. The Substance of Christianity.
23. Spiritual Blindness.
24. Perfect Peace.
25. Preparation for Death.
26. Fidelity to Conviction.

### *VOLUME IV.*

1. Borrowing Trouble.
2. Witnessing for Christ.
3. Desiring and Choosing.
4. Spiritual Stumbling Blocks.
5. Beauty.
6. All Hail
7. Night and Darkness.
8. The True Economy of Living.
9. Law of Hereditary Influence.
10. The True Religion.
11. The Ideal of Christian Experience.
12. Observance of the Lord's Day.
13. Sympathy of the Divine Spirit.
14. Conflicts of the Christian Life.
15. Earthly Immortality.
16. Merchant Clerks of our Cities.
17. The Moral Constitution of Man.
18. Follow Thou Me.
19. War.
20. Patience.
21. My Yoke is Easy.
22. Fiery Darts.
23. Testimony Against Evil.
24. Danger of Tampering with Sin.
25. The Christian Life a New Life.
26. Conceit.

### *VOLUME V.*

1. The Growth of Christ in Us.
2. Sin's Recompense.
3. The Sufficiency of Jesus.
4. God's Love Specific and Personal.
5. The Heavenly State.
6. Future Punishment.
7. The Ministration of Pain.
8. Selfish Morality.
9. Importance of Little Things.
10. The Training of Children.
11. Watching with Christ.
12. The Tendencies of American Progress.
13. The Higher Spiritual Life.
14. The Ground of Salvation.
15. Individual Responsibility.
16. The Era of Joy.
17. Intensity of Spirit.
18. Man's Will and God's Love.
19. Making Others Happy.
20. The Power of Humble Fidelity.
21. A Plea for Good Works.
22. The Harmony of Justice and Love.
23. Love, the Common Law of the Universe.
24. Self-Care, and Care for Others.
25. The True Heroism of Labor.
26. Ignorance and Helplessness in Prayer.

### *VOLUME VI.*

1. God's Disinterestedness.
2. The Liberty of the Gospel.
3. Love-Service.
4. Social Principles in Religion.
5. The Faith of Love.
6. Special Divine Providence.
7. The Law of Benevolence.
8. Ages to Come.
9. Two Revelations.
10. God's Workmanship in Man.
11. The Name of Jesus.
12. The Lesson from Paris.
13. Suspended Moral Conviction.
14. Truthfulness.
15. Heart-Conviction.
16. The Glory of Jehovah.
17. Soul-Building.
18. Religious Fervor.
19. A Safe Guide for Young Men.
20. The Heart-Power of the Gospel.
21. The Lord's Prayer.
22. Remnants.
23. The New Birth.
24. Working Out our own Salvation.
25. The Preacher's Commission.
26. The Privilege of Working.

### *VOLUME VII.*

1. The Central Principle of Character.
2. Unprofitable Servants.
3. The Reward of Loving.
4. Cause and Cure of Corruption in Public [Affairs.
5. Working with God.
6. Lessons from the Great Chicago Fire.
7. Sovereignty and Permanency of Love.
8. Practical Hindrances in Spiritual Life.
9. Relation of Physical Causes to Spiritual
10. Redemption of the Ballot. [States.
11. The Unity of Man.
12. The Fruit of the Spirit.
13. Measurements of Manhood.
14. The Inspiration of Scripture.
15. Practical Ethics for the Young.
16. The New Incarnation.
17. The Worth of Suffering. [Higher Nature.
18. God's Character, Viewed through Man's
19. Other Men's Consciences.
20. The True Law of the Household.
21. Other Men's Failings.
22. Waiting upon God.
23. Do the Scriptures Forbid Women to Preach?
24. God, First.
25. The Burning of the Books.
26. Prayer for Others.

Yearly Subscription, $3.00.

**J. B. FORD & CO.**, Publishers, 27 Park Place, New York

## *AUTHORIZATION.*

*Brooklyn, January,* 1869.

*Messrs. J. B. Ford & Co.:*

*Gentlemen: Mr. T. J. Ellinwood has been the reporter of my sermons for some ten years; and he is the only authorized reporter of them. The sermons which you are printing, week by week, from his hand, are published by you alone, and are the only ones for which I will consent to become responsible.*

*HENRY WARD BEECHER.*

PLYMOUTH PULPIT is the *only regular publication of* Mr. BEECHER'S *current sermons*—the one indorsed by his approval as correct, and sanctioned by his authority; it is well printed on good paper, in book form—being *suitable for binding and preservation,* (the advertisements at the back being easily removed;) and it is *cheap*—within the reach of all. The publishers have responded to the constant demand for a continued insertion of the Prayers, as one of the most profitable features of Mr. BEECHER'S ministrations, and the Scriptural lesson and hymns sung are also indicated, making a complete record of one service of Plymouth Church for each Sunday.

*TERMS.—Single numbers, 10 cents. Yearly subscription price,* $3 00, *giving two volumes of about 450 pages each. Half-yearly subscription price* $1.75. *Subscriptions may begin with any number.*

*CLUB RATES, five copies for* $12.00.

THE CHRISTIAN UNION ($3.00), *together with the charming pair of French Oil Chromos* (10½x12½ *inches*), *and* PLYMOUTH PULPIT ($3.00), *will be sent to one address for* $5.00.

POSTAGE OF PLYMOUTH PULPIT to subscribers in the United states is twenty cents per year, payable quarterly, in advance, at the Post-Office to which the pamphlet is sent; and on single copies to England it is *four cents.*

## PLYMOUTH PULPIT.

This publication began with the sermon of Sunday, September 20th, 1868, the first of the Church services for the year. Each *Volume* will contain twenty-six numbers, being one sermon each week for six months. The *First, Second, Third, Fourth, Fifth* and *Sixth* Volumes are now issued; each making one large and handsome 8vo vol., of more than 450 pages;—Vol. I. being embellished with a new STEEL PORTRAIT of Mr. BEECHER—the best likeness of him ever published—Vol. II. having a fine large Interior View of Plymouth Church. Bound in extra cloth, beveled boards. Price $2.50 per vol. *Sent post-paid by mail on receipt of price.*

The entire set of *Six Volumes* may be had for $14.00. Vol. VII. will be ready about Sept. 1st.

A full Table of the Subjects discussed in all six of the published volumes, may be found on next to last page of this cover.

ANY BACK NUMBERS CAN BE HAD.

Entered according to act of Congress, in the year 1871, by J. B. FORD & CO., in the Office of the Librarian at Washington

# WHAT IS THE PROFIT OF GODLINESS?

**"For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. IV. 8.**

The apostle, writing to Timothy, who was the bishop of the Greek Church in Asia Minor, had his eyes upon the athletic drill and discipline which prevailed among the Greeks, and which was an important part of the education of their youth. Various games, and contests, success in which turned upon physical accomplishment, had led men to put upon them an unwarrantable estimate. And when the apostle says that "bodily exercise profiteth little" (or *a little while*, as the margin has it), he evidently refers to that physical culture which prevailed in Greece—to a degree, perhaps, which has never been equaled since.

"Godliness," he says (as if it were something distinguished from this exterior development) "is profitable unto all things,—and for two reasons. It carries with it profit, prosperity, in the life that now is, as well as the promise and certainty of the life that is to come."

That men, by godliness, should reap a fruition and harvest hereafter, is not surprising to those who have at all been instructed in religious things; but there are many who have supposed that godliness was in a man's way here; that so far from being profitable in all things, it stood right in the path of those who would reap honors and worldly good. Yet, our text makes the declaration without exception, that it "is profitable unto all things, having promise of the life that now is, as well as of that which is to come."

What is *godliness?* If it meant merely that a man has reverence, and that he prefers the appropriate duties of worship, there might seem very little reason for supposing that that would stand con-

SUNDAY MORNING, July 7, 1872. LESSON: PSA. XLII. HYMNS (Plymouth Collection) Nos. 905, 725.

what you ought to have, there will not be a day of the three hundred and sixty-five which will not seem stingy to you. Every hour that distils a dew-drop of mercy will seem to be cheating you of the floods of bounty which you ought to have. Some men spend so much time measuring what they deserve, and what they really have or have not, that they are never happy. Men who are not willing to be content with small measures of enjoyment; who are forever making the condition of their happiness lie before them; who never press out the clusters and drink the wine of their actual experience, but are always placing it far forward, and further forward—such men cannot be happy. They have dispositions which carry in them the essential vice that works toward misery and discontent.

Some man may say, "If I were not cribbed and confined as I am here, and if I had that man's means, would not I be happy?" Let his condition be changed. At night when he is asleep, put him in the circumstances of that man whom he envied. While the novelty lasted he might experience some pleasure; but no sooner would he get wonted to his new condition, than the same causes which wrought discontent in him in his former state would make him discontented still. You cannot make a discontented nature happy by covering it up with silks. You might wear a diamond ring on every finger, and a coronet on your head, and you might be the centre of admiration in your circle; but if you had not the quality of being happy in you, you would not be happy. You cannot, by the abundance of the things which he possesses, make a man happy.

Why, a child may put its hand on a harp that has been chorded and tuned, and music will come out of it; but a giant might smite against the body of an oak tree, and there would be no sound of music. There is no music in it. It is the quality of the thing struck that determines whether it is musical or not. The chords are in us, or nowhere. If you have not the nature in you which tends to the production of happiness, all the influences which you can bring to bear will not make you happy; pleasure will bring no melody; riches will bring no deep-seated joy; and honors and aspirations will yield no happiness.

Godliness, by its very nature, reduces a man to a certain conformity with the laws of his condition, and makes him content therein, and so works upon his disposition that it becomes amenable to the law of happiness. It is restrained in its overweening pride, or wide, circuiting vanity, or harrowing discontent. It is made to be more childlike and simple. It is brought into conditions in which happiness may distil upon it from ten thousand little things. A man

who wishes to see beauty in nature must not watch for it in gorgeous sunsets always—though they will come once in a while. Let him watch for it in ten million little facets which glisten in the light of the sun, by the roadside as well as in the rich man's adorned grounds. We must see it in the motes and bugs, in the minutest insects, everywhere.

So, then, we are to reap happiness and satisfaction, not so much from great cataclysms and paroxysms, as in little things, that have the power to make us supremely happy.

Another thing. Men's happiness depends more upon their relations to society than we are apt to think. Where men have the art of fitting themselves to their circumstances and their companions, there is great satisfaction in these also.

There is a true sympathy, a true benevolence, which is godly. It is the fruit of godliness. The not thinking of ourselves more highly than we ought to think, but thinking soberly, as God has dealt to every man the measure of faith; the giving-and-taking spirit; the art of saying pleasant things; the art of not saying disagreeable things; in other words, charity, that covers a multitude of sins, that rejoiceth not in iniquity, that rejoiceth in the truth, that heareth all things, that endureth all things, that is not puffed up, that doth not behave itself unseemly—this is a condition of great enjoyment. I think there is to be reaped from the face and heart of men great fruition, if one is only in such relations of sympathy with them as to avail himself of that fruition, which is open to all. Alas! there are many persons who do not know how to carry themselves among men; who are not interested in them; who, for the most part, look upon them as a carpenter looks upon a chest of tools—as cutting instruments, which he can use. If they cannot use them, they regard them as of no value at all. If when you look upon men you ask, "How much are they worth? What can I do with them? What use can I put them to?" If you go among men with a mean, selfish spirit, how little happiness will you find in your social intercourse! But if in the child and in its sports, you see something to make you smile; if toward the laboring man you have a kindly good will, and if you find companionship with all who are virtuous in the various walks of life—with those who are high for certain reasons, and those who are low for certain other reasons; if you feel a generous brotherhood and sympathy for men, then there is a vast deal of enjoyment for you in this life, which comes simply from your aptitudes for fellowship and friendship.

Now, it is the peculiar office of a true godliness to subdue the heart to this universal amnesty and sympathy, so that they who

are godly, who live in conformity to the will of God, in all their circumstances, shall reap more or less enjoyment. Godliness, by changing men's condition, prepares them to be happy; and by giving them affinities for things about them produces conditions of happiness.

There are also other ways in which godliness works toward happiness. It gives to men a motive in this life without concentrating on their worldly endeavors the utmost of their powers. No man can be happy in life without having some business that tasks him; for happiness means manhood. Quiescence brings no consciousness of enjoyment with it, though it may bring great profit. But no man has a business to which he applies himself assiduously, and which he sees succeeding, without enjoying himself. I do not know that there is any better enjoyment for a man than to have been mated to some vocation which suits his nature and disposition, to have heartily accepted it, and to make it the occasion, every day, of the activity of every part of his nature. The outgoing of a man's own self, legitimately and industriously, with the constant expectation of success—there is great enjoyment in this.

At the same time, let this enjoyment be coupled with the moderating, restraining feeling that if earthly enterprises fail and come short, this world is not the only refuge, and worldly affairs are not the only things of value—that though the house perish, and the garments be wasted, and the gold and silver take wings and fly away, and all things perish, yet there is a God, there is a providence, there is hope, there is a home, and there is immortality; then the happiness is greatly increased. If we work within the sphere of Christian faith in secular affairs, we reap a great degree of satisfaction in this life—more than most men are wont to reap from their outward circumstances.

Then there is the consideration of those qualities which go to make success in business. Now I come to that which men call "prosperity"—namely, succeeding in their affairs, not only so that they shall be able to sustain their families, but so that they shall be able to improve their condition, and be called "prosperous men."

Piety, especially in any narrow and technical sense of the term, does not necessarily make men good business men. A good business man is one who has good common sense. And common sense is a *born* quality. If it be not in you, I do not know how to help you. If one limb is shorter than another, we can splice out the shoe; but if a man is born without common sense, I do not know of any crutch or splice that will supply the lack. He must wiggle on the best he can. But the word of God, while it speaks of

"fools," of the "heedless," of the "unwise," and what not, in the main takes it for granted that men have common sense, or addresses itself to men who possess this quality. It does not have much to say to your theology, or your metaphysics, but speaks mainly to your common sense.

When there is this root-force—good common sense—in men, then godliness—that is, self restraint—a wise conformity to all the known laws of their being—does tend to produce just those states of mind which in the end result in commercial prosperity.

In the first place it gives a man trustworthiness—a quality which is as rare as the gold of Ophir. A man whose good judgment you can trust; whose honesty is sterling; who is just the same behind your back that he is before your face; who loves his neighbors' affairs as if they were his own; who does what he promises to do; who is faithful, and continuous in his fidelity; in short, who is trustworthy—the price of such a man is above rubies. Men in general, if you were to put them up at auction, might not bring much.

A drove of horses that came from South America the other day was exposed for sale in one of the open lots of the city. I went to look at them. They may have been all that they claimed to be, but such a scrawny set of skin and bone I never saw before. They were put up at auction, and brought small prices.

If men, as they go, in Wall Street, were put up at auction, I do not think they would bring much. Men are not much thought of, taking them as they average. A person would hesitate about bidding on them.

Let me have taken one of those horses, and put him in the trainer's hands, and had his speed brought out so that he could make his nine and ten miles an hour on the road, and then put him up at auction, and how many bidders would there have been! How many would have been glad to possess him, and would have been willing to pay a good price for him!

The trouble is that we do not believe in men. They are too apt to be one-sided. They are swayed by circumstances. They are assailable. They are forgetful. They are untrustworthy. But once let a man be known to be of good parts, and above suspicion or reproach or temptation, and there is no gold that can be weighed over against him.

Men talk about being honest and industrious, and yet never getting along in life. You put too high an estimate upon your honesty. Men do not believe you are as honest or as faithful and prompt as you believe yourself to be. But where all the parts

of a man are morally sound; when he is free from vices of every sort; where he has fidelity, conscientiousness, industry, good judgment and intelligence; where he is so trustworthy that you can bring the screw to bear upon him, and, though you turn it never so many times, not be able to break him until you crush him to death—he is invaluable. And I say that just in proportion as men approach to that, they are more and more important in a commercial age, and in a great commercial community.

Now, it is the tendency of the ethics of Christianity to produce just such men. If religion does not produce them, it is so far spurious or imperfectly administered. There is a difference between ethical religion and ecclesiastical and doctrinal religion. But where a man has Christian ethics; where a man is truth-speaking and reliable; where a man is founded upon the rock Christ Jesus, and cannot be moved from it, I say that godliness tends to success in commercial affairs. I need hardly point you to the fact that the classes from which the prosperous men of the community spring are not the wild living. The men who honor God in their households; the men whose children have been brought up to moderation of desire and to self-restraint; the men whose children have been taught weekdays and Sundays; the men who believe in God, and in responsibility to God, and are sober-minded, and have that depth of earnestness which comes with early teaching in religion—these are the men who furnish the successful lawyers and merchants and business men in every direction.

If you take the different classes of religionists, where shall you find more Christian ethics than among the Quakers? Where shall you find more carefulness in daily life? And among what class will you find more worldly prosperity, and more enjoyment in it, than among them?

When I lived in the West, a merchant told me that during twenty years he never suffered the loss of a quarter of a dollar from a whole Quaker neighborhood. You might take whole settlements, and say that they were exemplifications of the fact that "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

So I might go on and reason almost endlessly; but I should be met by many, saying, "While in a general way this may be true, it must be admitted that there are brilliant exceptions. Here is a man who sought ambition, and very soon flung off all competitors. They were too careful. They had conscience, and would not climb by the ways that he resorted to. But he, being bold and unscrupulous, climbed, and stands high."

Oh, that you could take down that man who stands so high! The man who has risen in violation of all the commands of God, who has had some success in the way of a brilliant career in ambition, and who now wields power—take him down! Put his qualities in the alembic and analyze them; enter into an examination of his nature; look at what he is made up of; look at the mere matters of tendency and of enjoyment: see whether that harsh, severe, burning spirit of his is a prosperous spirit, simply because he has reached some lurid height, by his overweening ambition. Is he prosperous because he has reached the point that he wanted to reach? Is he happy? Does he bear the mark of enjoyment on his brow?

The saddest face that I ever looked upon, I think—the most heart-touching and tear-bringing—was that of Daniel Webster, as I sat and looked across at him, when he went home to die, a broken-hearted man—a wreck. He had staked everything for ambition. Virtue was not his besetting sin. Although he had a certain moral admiration, he never had deep moral impulse. He did not *believe*. He threw himself away upon his ambition, and failed. Although he had world-wide renown as an orator and statesman, the thing for which he strove he missed; and he went back disappointed, sinking down through step by step of stimulation, until death closed the sad and piteous scene. His was one of the saddest lives in American history. It would be looked upon by many as one of the most successful of lives, if a rewarded ambition could be regarded as being success. He had everything all the way up except the bauble at the top which he sought. He longed to be President, but he could not be. The bubble was pricked, and he died. What sort of manhood is that which fails and loses everything because any one thing that a man sought in this large, round age, and set his heart upon, he could not have?

There is the eminent but not honored name of Fisk. Coming down into the city, he despised men, if he did not God. What cared he for morality? Where was his godliness. Was there ever a man who lived so fast, and did so much, and rose so high? Let me tell you, young men, that the success of that man did not depend upon his wickedness. The reason why he did succeed was that he was an exceedingly able business man. He had admirable qualities in him. He was sensuous in his habits; but in business matters he was both bold and cautious. He was, among his companions, a man whose word was to be trusted. He had uncommon adaptations. His success resulted from that which was good in him and not from those elements in him which were bad. The things that

were bad in him made his success less brilliant and less enjoyable. It was his vices that slew him. It was his real virtues that gave him his eminence. You are fools if you suppose that he succeeded because he was bad.

"Ah, but," you say, "that may be the case with some men; but I do not believe there was ever a better man than such and such a one; and he was signally unsuccessful. If there was ever a godly man, he was one. He used to pray every morning, and distribute tracts every evening; he used to attend the prayer-meetings regularly, and participate in them; he used to do everything that a really godly man would be expected to do; he used to do all he could for the good of the community that he was in."

All that may be true; but godliness does not teach a crow to sing like a nightingale. If a man has gone into a business which he is not fit for, he cannot make up what he lacks by taking part in prayer-meetings, or distributing tracts, or anything of that kind. A man must use his good sense in adapting himself to his business. He must select a business that he is competent to carry on. To choose wrongly in establishing one's self in business is a violation of the law of success. A man may be qualified for one kind of life, and not for another. A man may make a good minister and a poor general; or, a man may make a good general and a poor minister. A man may make a good artist and a poor artisan or worker in metals. Men must avoid those spheres for which they have no aptitude. If a man attempts to prosper in a sphere for which he is not fitted, piety will help to supplement his weakness, but it will not crown him with commercial success.

And yet, many a man has failed utterly in business, and his life has been a better success than the life of his neighbors who never failed. I know such men.

If I had my choice, I would rather live in a hovel, with a joyous, genial, kind, cheerful companion, in one room, with all my little delf on one little shelf; one room, redolent every day with true enjoyment; one room, with the companionship of one on whom the morning came full of brightness and sweetness; one room, and good digestion; one room, with songs enlivening the day; one room, baptized by the influences of religion; one room, where God's sweet angel of mercy has brought invisible gifts that never spend themselves—if I had my choice, I would rather live in one room in such a hut than in the resplendent mansion through which the prosperous man walks, and sees nothing that comforts him, and nothing that his eye delights to look upon.

Oh, that great, brilliant, marble house on the corner! Oh,

the gallery of pictures that stands behind it! Oh, the magnificent glass, crystal-cut, that lets the light through the windows—or would, if it were not for the splendid rags that are hung up inside! Oh the massive furniture! Oh, the gorgeous upholstery! And oh, the thin, stingy man who walks up and down in the midst of all this rich abundance! Would you change with him? I would rather trundle a wheelbarrow than be a curmudgeon in what men call "prosperity" in this world. Money in your pocket and hell in your heart do not make you prosperous. Reeking contempt, rasping selfishness, avarice that is vulgar and remorseless—is that prosperity? Is that what you want to live for? Was it for that that your dear mother brought you to the baptismal font? Was it for that that your father uttered prayers over your head every morning? Was it for that that there were well-springs of sentiment and aspiration opened when you came into life? Was it for that that you came down into life with full freight of anticipation? Was it to pile up money, and waste manhood? Does prosperity come in that way? You cannot have any prosperity that corrupts manhood. There is nothing prosperous which does not make you more than you are.

Although a man may fail in his outward work in life, yet, when you come to one who is called "a prosperous man," you will find that, compared with him, the first is the more fortunate. Though his goods are gone, though he is wasted, though he can no longer look upon a large exchequer, and though his expectations are disappointed, yet, within he has sweet content. He has gratefulness toward God. He has a heart full of rebounds of sympathy. He has faith and hope of the future. He is waiting for his coronation. In that land where the gold shall never grow dim, nor lose its luster—there is his home. And even here he has more of heaven than the man who is prosperous merely in worldly things. For "godliness is profitable" to him in this life. He has food, and raiment, and shelter, and friendship, and character, and men bow respectingly to him—and that is enough.

Many a poor man goes along the street whose name would not be worth a snap on a note. He could not get a bank in New York to lend him a hundred dollars for a month. He is of no market value whatever. But if your dear child was dying, and you did not know how to pray, he is the very man that you would send for. You would say to him, when you were in distress, "Come to our house." Ah! a man may not have outward prosperity, and yet prosper. He may have that which money cannot buy—peace, happiness, joy. The power of making joy he has; and is he not prospered? Is he not well off?

Finally, taking society at large, those who get the furthest from the rules of morality; those who have the most doubt and distrust in regard to the overruling providence of God; those who have a leaning to their own wisdom; those who are proud and selfish, and do what they have a mind to regardless of the welfare of others—they are not preëminently prosperous, even in material and commercial things. On the whole, looking through society collectively, that part of society which is most moral, which is most conformable to the Christian life, gives more instances of prosperity than any other—so many more as to be noteworthy. And I say to all the young in my congregation, "Do you suppose, if there be a God (and you scarcely can doubt that), he, being the Governor over this world, has made holiness of heart the law and duty of your life, and made the world so that this holiness of heart shall be uncongenial with success and run counter to it? Do you suppose that his laws are so ordained that prosperity will never follow obedience? Do you suppose he reverses in grace what he legislates in nature? No. The God who made the heaven and the earth, and governs them both, and will one day bring you into judgment, with all the nations of the earth—the quick and the dead—he has declared that "*Godliness is profitable unto all things; having promise of the life that now is, and of that which is to come.*"

## PRAYER BEFORE THE SERMON.

We draw near to thee, our heavenly Father, with thanksgiving for thy mercies. Thou hast heard our prayer, and hast blessed the day. Thou hast drawn near to us, and caused us to draw near to thee. Thou has given us tokens of victory. Thou hast spread abroad in our hearts that spirit which brings forth love. And we have rejoiced in thee. We thank thee for that light which comes by faith and hope, which cheers us in our mortal course, which sheds abroad light upon our affection and upon every duty, and which makes the day, and even the darkness, light.

And now, O Lord, we desire, this evening, to make mention of thy goodness. We desire to be familiar with the humble boldness with which thou hast invited us to draw near to thee. Thou knowest our innermost wants—those which are most secreted, which no mortal eye can behold, and which we cannot tell to any though we would. All is open before thee. Yea, more plainly are we read by thee than we are recognized by ourselves. And we beseech of thee that thou wilt grant unto us, by thy Spirit, not the things supplicated, but the things needed. Guide our petitions day by day, that we may ask what we really need; that we may not plead our desires simply; that we may not mistake our own best good. May we be able, every day, to say, Thy will be done, and to accept the evolution of thy providence as an indication of thy will, and in all circumstances to find therein contentment. May we rejoice to believe that our life is in a school, and that thou art dealing with us both as a parent and as a teacher, and that we are learning by the things which we suffer, and by the things which we enjoy. And so may there be a meaning of life to us more than that which the world can give. Interpret to us thy dealings thus through our inward experience. May we learn patience, and hope, and faith, and perseverance. May we learn, from day to day, gentleness, and meekness, and forbearance one with another, and all humbleness of mind, as becomes those who are living upon God's forgiveness and mercy. And yet, while we are humble in view of our unworthiness, may we feel the exaltation and inspiration which there is in our petitions to thee as children, adopted into thy family, made heirs of the eternal blessedness of heaven, and in commerce with thee. May we lift up our heads. May we rejoice that nothing can harm us. Who shall separate us from the love of God in Christ Jesus? More and more may we lay hold upon thy precious promises and assurances. More and more may we seek to make our life worthy of this relationship. Help us to overcome our easily-besetting sins. Help us to recognize the things in us which are vain, or proud, or selfish, or worldly, in any undue form. Help us rightly to live. May we be able to overcome evil. May we be able to strive against all things which defile, or which mar the purity of our spirit, so that thou mayest dwell with us. When we think what company thou must keep to dwell in us, we shrink at the boldness of asking thee to enter such hearts as ours. O grant that there may be in us courage of thought and nobility of soul. Be thou in us, so to elevate and establish us in all things which are good, that thou mayest be able to take complaisance in us.

We pray, O Lord our God, that thou wilt help us every day to remember our duty. May we cease to do the things which are harsh and pain-bearing. If it be thy will, may we seek, day by day, as good soldiers, to do the things which are most righteous. May we rejoice in rest and in ease when thou givest it to us; but may we willingly meet thy north-wind and thy winter, and bear hardness as good soldiers, when thou dost send them.

We pray that thou wilt grant thy blessing to rest upon any that are in

thy presence, severally, as thou seest that they need. We pray that thou wilt comfort those who need consolation. Enlighten those who are stumbling in darkness. Guide aright those who are uncertain of the way. Inspire with the beginnings of new life those who are dead in trespasses and in sins. Wilt thou grant that those who are discouraged, by many futile efforts, from living a better life, may gird up their loins again, and persevere to the end. Be with all those who are bearing the burdens of life, and exercised by its cares and responsibilities. May they seek everywhere to so carry themselves that they shall be worthy to wear the name of Christ.

Bless all the churches of this city. Wilt thou guard their interests. May their membership increase. Grant that their counsel in things good may be wise, and that they may be united more and more perfectly to each other. May thy kingdom come everywhere, under all forms. We pray for the advance of intelligence and justice and humanity. May the nations of the earth cease to contend. May they learn war no more. May force and violence perish. May the spirit of truth and equity prevail in all the earth, and thy name be glorified among thy people. And to the Father, the Son, and the Spirit, shall be praises everlasting. *Amen.*

## PRAYER AFTER THE SERMON.

Our Father, we beseech of thee that thy blessing may rest upon the word spoken. Grant that we may have faith in thee and in thy promises. May we not be weary in well-doing. May we not distrust thee. May we trust in the Lord, and do good. Though the wicked seem to prosper, and though violence, and pride, and ravening and discontented avarice, seem to have their way, yet may we wait and see the frowning of thy providence beat down these usurpers. May we behold how, in the day and in the night, and in the periods through which thy plans run, thou art exalting the humble, and blessing the poor, and crowning with success those who are willing to be moderate in their desires, and making the happiness of the earth in its low places.

We pray, O Lord our God, that we may have faith to believe, not only in respect to the world to come, but in regard to the world that now is, that thou art administering for our good.

Bless the young. May they make no mistakes in the beginning of their life. May they take straight lines. May they walk in ways of righteousness. May they be truthful. May they be upright. May they be honorable before God, and in the sight of men. And we pray that they may not be deluded with a desire for sudden riches unearned. May we not seek to break into the house of fortune and get our robber-goods. May we be willing to sweat and toil, and strive, and wait for their prosperity, so that when it comes they shall be inured to it, and not ruined by it.

We beseech of thee that thou wilt convoy us safely through life. And when these mortal scenes shall pass, bring near the vision of the blessed land. And into it may we enter, not as by fire, but triumphing, met and greeted by those whom we have helped upon earth, and by those who have helped us in heaven, and by thee, O Father, Son and Spirit. *Amen.*

# NEW BOOKS

ISSUED BY

# J. B. FORD & CO.,

**27 PARK PLACE, NEW YORK.**

*For Sale by Booksellers, or mailed postpaid on receipt of price.*

***Beecher's Sermons:*** *First, Second, Third, Fourth, Fifth, and Sixth Series.* From phonographic reports by T. J. ELLINWOOD, for fifteen years Mr. Beecher's special reporter. Uniformly bound in dark-brown English cloth. Single volumes, each complete, $2.50; full set of six volumes for $14.50. Bound in half Morocco, $5 per volume.

"A wonderful testimony, not only to the real goodness of heart of the great Plymouth preacher, but to the fertility of resource, industry of thought, and rare ability, which can keep his regular ministrations to such a height of average excellence."—*Advance (Chicago), Ill.*

* * * "These corrected sermons of perhaps the greatest of living preachers—a man whose heart is as warm and catholic as his abilities are great, and whose sermons combine fidelity and scriptural truth, great power, glorious imagination, fervid rhetoric, and vigorous reasoning, with intense human sympathy, and robust common sense."—*British Quarterly Review.*

Each volume contains six months' sermons (from 450 to 500 pp.) The *First Series* contains an admirable steel portrait of Mr. Beecher: the *Second Series* a fine interior view of Plymouth Church. The other volumes are not illustrated.

---

***Lecture-Room Talks.*** A Series of Familiar Discourses on Themes of Christian Experience. By HENRY WARD BEECHER. Phonographically reported by T. J. ELLINWOOD. 12mo., extra cloth, with steel portrait. Price, $2.

"There is a great deal of humorous talk mingled with much that is serious, and the subjects discussed are of the most varied kind. It is a charming book."—*Springfield (Mass.) Republican.*

---

***Maternity.*** A Treatise for Wives and Mothers. By T. S. VERDI, A.M., M.D., of Washington, D. C. Handsomely printed on fine paper, beveled boards, extra English cloth. 12mo., 450 pages. Price, $2.25. *Fourth Edition.*

"There are few intelligent mothers who will not be benefited by reading and keeping by them for frequent counsel a volume so rich in valuable suggestions. With its tables, prescriptions, and indices at the end, this book ought to do much good."—*Hearth and Home.*

"We hail the appearance of this work with true pleasure. It is dictated by a pure and liberal spirit, and will be a real boon to many a young mother."—*Am. Medical Observer (Detroit).*

---

***My Wife and I:*** or, HARRY HENDERSON'S HISTORY. A Novel. By HARRIET BEECHER STOWE. Illustrated by H. L. Stephens. 474 pages; extra cloth, stamped cover, $1.75.

This novel is the success of the year. It has been selling very rapidly ever since its publication. *Everybody is reading it.*

"Always bright, piquant and entertaining, with an occasional touch of tenderness, strong because subtle, keen in sarcasm, full of womanly logic directed against unwomanly tendencies, Mrs. Stowe has achieved unbounded success in this her latest effort."—*Boston Jour.*

---

***Our Seven Churches:*** Eight Lectures by THOMAS K. BEECHER. 16mo. Paper, 50 cents; extra cloth, $1.00; cloth, gilt, $1.25.

The eight lectures comprised in this volume are conceived in a spirit of broad liberality as refreshing as it is rare. They evince, in the most gratifying manner possible, how easy it is to find something good in one's neighbors, or opponents, or even enemies, if one tries faithfully to do so, instead of making an effort to discover a fault or a weakness.

---

***The Children's Week:*** Seven Stories for Seven Days. By ROSSITER W. RAYMOND. 16mo. Nine full-page illustrations by H. L. Stephens and Miss M. L. Hallock. Price, extra cloth, $1.25; cloth, full gilt, $1.50.

"Mr. Raymond's tales have won great popularity by their wit, delicate fancy, and, withal, admirable good sense. The illustrations—all new and made for the book—are particularly apt and pleasing, showing forth the comical element of the book, and its pure and beautiful sentiment."—*Buffalo (N. Y.) Commercial Advertiser.*

## *IN PREPARATION.*

***H. W. Beecher's Works.*** Uniform edition. This is a set of books long needed in the trade. It will include "Norwood," "Lectures to Young Men," "Eyes and Ears," "Summer in the Soul," the early "Star Papers," and other works, embracing some which are now out of print, and for which there is constant call. The first volume issued in this new edition of Mr. Beecher's minor works will be his

## LECTURES ON PREACHING,

As delivered before the Classes in Theology of the Divinity School of Yale College, New Haven, Conn., which have been, at the urgent request of the Yale Faculty and Students, published in Mr. Beecher's paper, *The Christian Union*, and will be issued about the 15th of June, 1872, in attractive book form.

These masterly expositions of the Art of Preaching, by so renowned a Master of that Art, are exciting widespread interest, and will undoubtedly be eagerly sought and read by all classes.

# CARPETING.

—o—

## NEW SPRING STYLES

OF

# CARPETING

AND

## UPHOLSTERY GOODS,

*NOW BEING RECEIVED BY*

**J. P. CARLL & CO., 309 Fulton Street,**

BROOKLYN, N. Y.

---

## COMPOSITE

## IRON WORKS CO.

**Exclusive Manufacturers of**

PATENT

**"Composite Chilled Iron Work,"**

GATES, RAILINGS, GUARDS,

BEDSTEADS, &c.

**Improved Wire Work,**

FOR BANK, COUNTER AND OFFICE RAILINGS, LAWN, COTTAGE AND FARM FENCES; also VASES, FOUNTAINS, STATUARY, STABLE-FITTINGS, LAMP POSTS, &c., &c.

**109 MERCER STREET,**

Near Prince St., New York.

# PLYMOUTH PULPIT.

Vols. I., II., III., IV., V., and VI., are published in book form; $2.50 per vol.; or the six vols. will be sent for $14.50. Single Sermons, 10 cents; thirteen numbers, $1.00; twenty-six-numbers $1.75; fifty-two numbers, $3.00. Mailed, post free, on receipt of price.

### *VOLUME I.*

1. The Duty of Using One's Life for Others.
2. The God of Comfort.
3. The Nobility of Confession.
4. Self-Control Possible to All.
5. Pilate and his Modern Imitators.
6. The Strong to Bear with the Weak.
7. Growth in the Knowledge of God.
8. Contentment in all Things.
9. Abhorrence of Evil.
10. Privileges of the Christian.

Ex. No. The Family as an American Institu-

11. The Love of Money. [tion.
12. Divine Influence on the Human Soul.
13. Moral Affinity the Ground of Unity.
14. The Value of Deep Feelings.
15. Works Meet for Repentance.
16. Malign Spiritual Influences.
17. The Old and the New.
18. The Hidden Christ.
19. Well-Wishing not Well-Doing.
20. Sphere of the Christian Minister.
21. Suffering, the Measure of Worth.
22. The Victory of Hope in Sorrow.
23. The Crime of Degrading Men.
24. Self-Conceit in Morals.
25. Morality the Basis of Piety.
26. The Trinity.

### *VOLUME II.*

1. The Way of Coming to Christ.
2. Conduct, the Index of Feeling.
3. The Sympathy of Christ.
4. Retribution and Reformation.
5. Counting the Cost.
6. Scope and Function of the Christian Life.
7. Human Ideas of God.
8. The Graciousness of Christ.
9. The Evils of Anxious Forethought.
10. The Beauty of Moral Qualities.
11. The Problem of Joy and Suffering in Life.
12. The Apostolic Theory of Preaching.
13. Right and Wrong Way of Giving Pleasure.
14. The Perfect Manhood.
15. Dissimulating Love.
16. The Door.
17. Moral Theory of Civil Life.
18. Peaceableness.
19. Soul-Drifting.
20. The Hidden Life.
21. Discouragements and Comforts of Christian Life.
22. Hindrances to Christian Development.
23. Loving and Hating.
24. Authority of Right over Wrong.
25. The Power of Love.
26. The Preciousness of Christ.

### *VOLUME III.*

1. Watchfulness.
2. Paul and Demetrius.
3. Consolations of the Sufferings of Christ.
4. Treasure that Cannot be Stolen.
5. Bearing but not Overborne.
6. The Holy Spirit.
7. Ideal Standards of Duty.
8. Faults.
9. The Comforting God.
10. The Name Above Every Name.
11. National Unity.
12. Social Obstacles to Religion.
13. Christ, the Deliverer.
14. The God of Pity.
15. Sin Against the Holy Ghost.
16. Inheritance of the Meek.
17. Memorials of Divine Mercy.
18. The Victorious Power of Faith.
19. The Peace of God.
20. Coming to One's Self.
21. Fragments of Instruction.
22. The Substance of Christianity.
23. Spiritual Blindness.
24. Perfect Peace.
25. Preparation for Death.
26. Fidelity to Conviction.

### *VOLUME IV.*

1. Borrowing Trouble.
2. Witnessing for Christ.
3. Desiring and Choosing.
4. Spiritual Stumbling Blocks.
5. Beauty.
6. All Hail
7. Night and Darkness.
8. The True Economy of Living.
9. Law of Hereditary Influence.
10. The True Religion.
11. The Ideal of Christian Experience.
12. Observance of the Lord's Day.
13. Sympathy of the Divine Spirit.
14. Conflicts of the Christian Life.
15. Earthly Immortality.
16. Merchant Clerks of our Cities.
17. The Moral Constitution of Man.
18. Follow Thou Me.
19. War.
20. Patience.
21. My Yoke is Easy.
22. Fiery Darts.
23. Testimony Against Evil.
24. Danger of Tampering with Sin.
25. The Christian Life a New Life.
26. Conceit.

### *VOLUME V.*

1. The Growth of Christ in Us.
2. Sin's Recompense.
3. The Sufficiency of Jesus.
4. God's Love Specific and Personal.
5. The Heavenly State.
6. Future Punishment.
7. The Ministration of Pain.
8. Selfish Morality.
9. Importance of Little Things.
10. The Training of Children.
11. Watching with Christ.
12. The Tendencies of American Progress.
13. The Higher Spiritual Life.
14. The Ground of Salvation.
15. Individual Responsibility.
16. The Era of Joy.
17. Intensity of Spirit.
18. Man's Will and God's Love.
19. Making Others Happy.
20. The Power of Humble Fidelity.
21. A Plea for Good Works.
22. The Harmony of Justice and Love.
23. Love, the Common Law of the Universe.
24. Self-Care, and Care for Others.
25. The True Heroism of Labor.
26. Ignorance and Helplessness in Prayer.

### *VOLUME VI.*

1. God's Disinterestedness.
2. The Liberty of the Gospel.
3. Love-Service.
4. Social Principles in Religion.
5. The Faith of Love.
6. Special Divine Providence.
7. The Law of Benevolence.
8. Ages to Come.
9. Two Revelations.
10. God's Workmanship in Man.
11. The Name of Jesus.
12. The Lesson from Paris.
13. Suspended Moral Conviction.
14. Truthfulness.
15. Heart-Conviction.
16. The Glory of Jehovah.
17. Soul-Building.
18. Religious Fervor.
19. A Safe Guide for Young Men.
20. The Heart-Power of the Gospel.
21. The Lord's Prayer.
22. Remnants.
23. The New Birth.
24. Working Out our own Salvation.
25. The Preacher's Commission.
26. The Privilege of Working.

### *VOLUME VII.*

1. The Central Principle of Character.
2. Unprofitable Servants.
3. The Reward of Loving.
4. Cause and Cure of Corruption in Public
5. Working with God. [Affairs.
6. Lessons from the Great Chicago Fire.
7. Sovereignty and Permanency of Love.
8. Practical Hindrances in Spiritual Life.
9. Relation of Physical Causes to Spiritual
10. Redemption of the Ballot. [States.
11. The Unity of Man.
12. The Fruit of the Spirit.
13. Measurements of Manhood.
14. The Inspiration of Scripture.
15. Practical Ethics for the Young.
16. The New Incarnation.
17. The Worth of Suffering. [Higher Nature.
18. God's Character, Viewed through Man's
19. Other Men's Consciences.
20. The True Law of the Household.
21. Other Men's Failings.
22. Waiting upon God.
23. Do the Scriptures Forbid Women to Preach?
24. God, First.
25. The Burning of the Books.
26. Prayer for Others.

Yearly Subscription, $3.00.

**J. B. FORD & CO.**, Publishers, 27 Park Place, New York

# SPRING, 1872.

## STARR & MARCUS,

***22 John Street*** [Up Stairs],

Offer at retail an unusually desirable Stock of Gold, Turquoise, Pink Coral, and Whole Pearl Jewelry, embracing all the newest and choicest productions of the present season.

## Stone Cameos

of marked artistic merit, mounted in the most novel and attractive styles.

## Diamond Jewelry

Comprising many exceptionally rare specimens in Single Stones as well as in carefully Matched Pairs, mounted or in paper, deserving especial interest from the daily increasing difficulty of procuring Stones of fine material intelligently and accurately cut.

WATCHES from many of the most celebrated makers.

---

## *A BRILLIANT SUCCESS*

### *RAPID AND CONTINUED SALES!!*

## 500 VOLUMES IN ONE!

### AGENTS WANTED

FOR

# THE LIBRARY OF POETRY AND SONG;

*Being Choice Selections from the Best Poets.*

**English, Scotch, Irish, and American,**

With an Introduction

**BY WILLIAM CULLEN BRYANT**

*Under whose critical supervision the volume was compiled.*

The handsomest and cheapest subscription book extant. Over **800** pages beautifully printed, choicely illustrated, handsomely bound. *A Library of over 500 Volumes in one book*, whose contents, of no ephemeral nature or interest, will never grow old or stale. It can be and will be, read and re-read with pleasure as long as its leaves hold together.

"A perfect surprise. Scarcely anything at all a favorite, or at all worthy of place here, is neglected. It is a book for every household."—*N. Y. Mail.*

"*We know of no similar collection in the English language which in copiousness and felicity of selection and arrangement, can at all compare with it.*."—*N. Y. Times.*

*Terms liberal.* This book, supplying a real public need in an admirable manner, has constantly sold so fast that the publishers have had trouble to keep up their stock. It has won an *instant and permanent popularity*. Agents all like it, and buyers are more than pleased with it. Send for Circular and Terms to

**J. B. FORD & CO., Publishers,**

***27 Park Place, New York.***

---

Application for Advertisements should be made to E. T. HOWARD, No. 27 Park Place, New York, Office of the CHRISTIAN UNION.